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### Section 30. Philosophy

## THE PRINCIPLES OF SPIRITUALITY IN PHILOSOPHICAL THOUGHTS OF CENTRAL ASIAN SCHOLARS

**Abstract:** This article clearly describes the specific peculiarities of spiritual notions as the point of view of Central Asian scholars. As well as it focuses on essential tendencies of prominent Central Asian enlightenment scholars on spirituality. Most important points have been analyzed comparatively with Eastern philosophical views.

**Key words:** Central Asia, enlightenment, spirituality, philosophy, philosopher, renaissance, ancestors, scholars, thinker, prosperity, achievement, great, awakening, science, culture, heritage, ancient, education, human, humankind, ethics, wealthy, moral, friendship, power, progress.

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### Introduction

Central Asia is rich in not only historical events, but has long been one of the centers of science, culture and spirituality. This country has educated the world hundreds of thousands of generations and statesmen in all spheres of spirituality and enlightenment. Our great ancestors took an active part in the creation of universal awareness and contributed greatly to its development and prosperity. The cultural heritage of Central Asia is a crucial component of the world culture and enlightenment.

It is essential to focus on that, learn, and glorify our great men who are now in the reign of world spirituality and enlightenment. Unfortunately, almost 150 years of colonialism, during the rule of the 70 years of the totalitarian system, the younger generation of our republic, as the first President of Uzbekistan, Islam Karimov put it, "... have been trying to keep us from our history, religion and our spiritual heritage, has lost its rich natural-scientific, socio-philosophical and ethical content".

### Materials and Methods

The philosophical and moral teachings and values that have long been respected by our ancestors have been devastated by the purposefully targeted policies. It had a negative impact on the spirituality of the younger generation. However, Islam Karimov notes in his book "Uzbekistan's own path of

independence and prosperity": "... the precious heritage of the past had shaped the spiritual and spiritual mindset of many generations, still affecting".

As long as we have the opportunity to study and analyze our independence, it is impossible for our people to have a deeper study of the spiritual heritage of our land.

The IX-XV centuries in the Near and Middle East are conditionally called the "Renaissance". The prosperity of spirituality and enlightenment was characteristic for this period. During this period, there were scholars of science, great poets, and great statesmen. Rapid advance of secular subjects influenced broad translator's activity. This process accelerated, especially during the Caliph Ma'mun (813-133), when the Bait ul-hikma was established in Baghdad. Greek philosophy and medicine, and Indian accounts, alchemy and science were translated into Arabic. At the same time, thinkers such as al-Khwarizmi, al-Ferghani, al-Farabi, Ibn Sino, al-Biruni and Central Asian thinkers also played a great role.

Renaissance - the essence of the culture, spirituality and enlightenment of the Renaissance, the secular, the humanistic worldview, the appeal to the ancient cultural heritage, and its revival. The views of the Renaissance stand offers are characterized by the inexhaustible capabilities of the human being, the belief in his will and his intelligence.



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Science uses the concepts of the Oriental and Archeological era. They are distinguished by their general, similar aspects, in terms of their distinctive features. First of all they differ from the point of view of the season. Although the IX-XII centuries of the first Eastern Renaissance period and the latest renaissance period were dated to the XIV-XV centuries, the Western Revival period was different from the XV-XVII centuries. If the phenomenon of the feudalism and the struggle of the religion for the Western awakening period is distinct, we will not see the issue in the East as sharp as in the West.

Common features for the awakening of the East and the West appear in antiquity, revival, natural sciences development, adventure in science, propaganda of humanity, and so on.

The eastern renaissance period has the following general features: 1) the development of culture, secular science and Islamic thought; 2) leaning on the achievements of Greek, Roman, Persian, Indian and other cultures; 3) development of astronomy, mathematics, mineralogy, geography, chemistry and other natural sciences; 4) style (methodology) - rationalism, superiority of logic; 5) Promotion of human friendship and high morals; 6) extensive development of philosophy; 7) broad development of literature, poetry, rhetoric; 8) The skill of being knowledgeable as an encyclopedic point of view.

During this period, Central Asia, Iran, Iraq and Syria were the major centers of science and culture. Large scientific centers were established in Khorezm, Bukhara and Herat. Among the Central Asian scientists and scholars such as Khorazmiy, Farabi, Ibn Sina, Ferghani, Beruni, Imam al-Bukhari, Imam Moturudi, Imam Isa At-Termizi, Hakim At-Termizi, Ahmad Yassaviy, Najmiddin Kubro, Mahmud az-Zamaxshari it was all over the world.

The ancient cities of Central Asia, such as Bukhara, Khiva, Samarkand, are characterized by ancient traditions of science, culture and spirituality.

The beginning of the development of natural-scientific thought in Central Asia is connected with the name of great scholars Al-Farghani and Al-Khorezmi. Each of them is considered to be one of the leading scholars of the Bait ul-hikma in Baghdad. In 1998, the 1200th anniversary of the birth of Al-Farghani was widely celebrated in our country. His death is 861 years. He is a well-known astronomer. His main works are "Introduction to Astronomy and Astrology", "Causes of Falak", "Astrology Methods", "The Heavens and the Stars of the Stars" and others. Ferghani's Astronomy Basics book was a reference to astronomy in that time. It describes ancient astronomy, its rules, methods. The work was translated into Latin in the twelfth century and served as a textbook for astronomy in Europe for many centuries. He was known in Europe as Fraganus.

Al-Khorezmi (780-850) is a great thinker of the East, a genius scholar. Its geography, geodesy, geography and, in particular, mathematics, are remarkable. He knew Arabic, Indian, Latin, Greek, and Persian.

Khorezmi is the author of several books and brochures. The most famous of these is the book Al-Jabr al-Muqabala. This work has created new independent science algebra in mathematics. He has discovered two methods of solving equations - al-qabr, that is, bringing opposite signals to a single positive sign and al-muqâbala, that is, to contradict the uniqueness of each one.

Khorezmi has published a book about Sindh Hind, Ziji Khorazmiy, Astrolyabia Brochure, A Booklet about the Sun, Earth Book, Trigonometric Tables, Music Booklet, and other works. One of his great services was to acquaint the European and Middle Eastern sciences with the ten-year Hindus. It was called "Alarithmus" in Europe.

It is difficult to imagine the philosophy of the Orient, without Abu Nasr Farabi (873-950), who is the philosophical, social and moral scholar. He is a thinker who has gained the title of "Eastern Aristotle", "Second Teacher". Aristotle, the most famous philosopher in ancient Greece, is called "The first teacher." Faroese is a qomus scholar who knows many languages. The total number of his works is 160, and can be divided into two groups:

1) Ancient Greek philosophers and naturalists - Aristotle, Plato, Euclid, Galen, and others - translate, interpret, propagate, 'Converted Works';

2) Natural, socio-philosophical manuscripts of medieval science. Aristotle's interpretation of the Celestial system, Aristotle's comment on the Ethics book, Substanstan word, Source of sources, Law on the Law, The Book of Boss, "" The Speech of Music ", " The City of Fazil People "and others.

According to Farabi, humankind and society are in the hands of the human and the team, the triumph of winning, the achievement of good, the elevation of moral and intellectual perfection. He will be the state with the sincere and ignorant. Science, philosophy, ethics and enlightenment are the priority places in the fertile cities. Then the society will mature. Fazil(wealthy man) is said to be the mayor, should be knowledgeable, truth-loving, lying, and deceitful. He must be a fair-hearted and righteous person. He treats the perfection of human perfection, good deeds, and good human qualities as good. It also warns people that bad habits such as idleness, oblivion, lack of knowledge, intelligence, and lack of professional skills are a bad thing to hinder man's perfection.

The ultimate aim of a Farabi's life is to achieve happiness and to see people achieve it by learning the world, mastering professions and sciences.

The great scholar of Khorezm Abu Rayhan Beruni (973-1048) is one of the most prominent figures in the history of the world, and is a famous



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naturalist and philosopher, a prominent scientist who has contributed to almost all his time in science. She has created more than 150 works throughout her life. The most famous of them are "Ancient Ancestors," "Law of Judgment," "India," "Geodesy," "Mineralogy", "Saydana" and others. Although Beruni did not write works on philosophical-ethical issues, he wrote many thoughts on this issue.

Beruni highly values the friendship and cooperation between peoples. He has praised him as the most humane and ethical quality in practice. A 45-year-old Indian scientist, who has been studying ancient Hindu-Sanskrit language for several years, translated the Elements of Eleklar, Ptolemy's Almajisti, and introduced Indian scholars to Greek science and philosophy. He learned the Indian language, literature, philosophy and morals.

Beruni himself writes: "I used to bow myself ... with the astrologers, as a disciple standing before the master, and then I became clear to them the true path of accountancy." and their adult me with their tongues as 'River'."

Beruni was the most prominent scientist of his time. He saw the prosperity of the country in the development of science and education. Science, enlightenment believes that it is possible to have good service. He writes: "All my thoughts and my heart are aimed at propagating knowledge because I have enjoyed the pleasure of learning. This is a great blessing for me."

The superiority of a person is to take care of others, especially the poor. Beruni always fought for nations to live in friendship, harmony, alliance. He has condemned man-made wars that kill civilization. Beruni is a bright person who attaches great importance to the spread of cultural cooperation and enlightenment.

The scientific heritage of Abu Ali ibn Sina (980-1037), a scholar of the Shaykh al-Rais scholars in the Orient and Europe who contributed to world culture and enlightenment, is an invaluable treasure to us. She has created more than 450 works throughout her life. His 5-volume book titled "Medical Laws" has served as a guide for meditation in the East and Europe for centuries.

Ibn Sina was a young man, earnestly earning a living, researching, and studying science. He writes about this: "When I went to sleep, I would see things in my head. It was clear to me that many issues were being solved in this case ... so I gained all the knowledge. At the level of human capability, I have acquired knowledge. Aristotle's "Metaphysics" was read "forty times." He was even ignorant of me. But even so, I could not understand her and her goals, "she wrote in her biography. Ibn Sina reads this question by reading the commentary of Farabi in Aristotle's "Metaphysics".

Ibn Sina is a philosopher who has been a fanatic in the field of mathematics, astronomy, physics,

chemistry, biology, pharmacology, psychology, philology, philosophy and medicine, despite the overwhelming majority of his life. Only 100 copies of his works have come to us. Among them are the Book of the Healing, which covers all the major spheres of the medieval sciences, namely, the book healing, the logic, the physics, the mathematics, the metaphysics, the Book of ul-malef, , "Lisan ut-Tayr", "Solomon and Ibsol", "Hayy ibn Yaqzon". In his philosophical and moral works, he urges the rulers to fight against lawlessness, listen to the demands of the people, and act justly. It shows justice as the best pattern of human behavior.

In his opinion, goodness is achieved through wisdom, and wisdom is obtained by knowing the events. Knowledge, enlightenment is an indispensable part of human life.

Ibn Sina describes the triumph of truthfulness, loyalty, love of goodness, and the triumph of willfulness in the story of Solomon and Ibsol.

He calls unbelievers to appreciate friendship and truth and friendship. He is regarded as the greatest of all creatures in the universe.

Thus, Ibn Sino had a great impact on the development of medieval East and European culture and enlightenment.

The prominent poet of XI century, Yusuf Hos Hojib, also played an important role in the development of spirituality and enlightenment of IX-XII centuries. Yusuf Hos Hojib is famous for his only poem, Qutadgu bilig. This work was written in 1069, which was dedicated to the poet Solomon Asrons of Kashgar. For this work he was given the title of special counselor of the great khan, Hos Hojib. The heroes of Doston - governor Kunduzdi symbolize justice, while Otyoglu, as a symbol of happiness, describes the son of the son as the symbol of the mind.

The philosopher argues that man is the only person in the community who is able to communicate with others and to have a genuine achievement in labor. The man who does not benefit humanity is dead. The society says that working people - farmers, livestock producers and craftsmen - play a crucial role. Therefore, Yusuf Hos Hojib advises the ruler to be just, to avoid arbitrariness and injustice.

According to Mutafakir-scholar, one must be an instinct, regardless of who he is, because only humanity will remain forever in the world. Therefore, anyone who always wants to remember his name with goodness should do good. He writes: "Whosoever is good and morally right, then he will attain his goal, and happiness will laugh at him" because "good morals are the ground of all good things."

Yousuf Hos Hojib calls for knowledge and enlightenment as a power that leads to the progress and prosperity of society. He resembles a home in darkness, and knowledge is like a torch lighting this

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house. The poet invites people to say things when they talk. Be careful about your words, do not go head-on, need your tongue, and do not break your taste. The wise word is a sign of wisdom, and the ridiculous word is a sign of foolishness. So, he says, he should listen more and speak less. Yousuf Hos Hojib also attaches great importance to the fact that a person's appearance is in harmony with his inner spiritual world. The hypocrites say that the liars, hypocrites are harmful to society and should be far removed from such people.

## Conclusion

According to his thoughts, one can be a great person only after having a degree of scholar and leaves goodness after himself. An ignorant person, although he is healthy, can be seen as a dead. Knowledge is an unending wealth for a human, as he mentions. The poet also emphasizes the language as an important factor in ethics, and also reason for happiness and bad luck.

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